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An Ancient Call to Penitence

CHARLES L. GOODELL

"Meet for Repentance"

AN EDITORIAL

Western Yearly Meeting

LILITH M. FARLOW

Ohio Yearly Meeting

RALPH S. COPPOCK

A Year of Service

CLARENCE E. PICKETT

Pacific School of Religion Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

DR. GILKEY MAKES SUGGGESTIONS

Dr. James Gordon Gilkey, minister of South Congregational Church of Springfield, Massachusetts, spoke in Dr. Harry Emerson Fosdick's absence at the Riverside Church in New York City on Sunday, August 21. In his sermon Dr. Gilkey made four definite suggestions which individuals might well put into effect as they face the economic crisis of the present. First, that we face our problems without fear. Second, that we live within our means. Third, that we give the welfare agencies the best backing we can. Fourth, that we resolve to give our children a new attitude toward life, to teach them that they are not here to grab what they can for themselves but to take what they need and share the rest.

RELATION OF COLLEGES TO AMERICAN LIFE

Dr. E. H. Wilkins, President of Oberlin College, Oberlin, Ohio, recently stated that American colleges have failed in their attempts to better the national life of this country, in an address before the students of the Columbia Summer Session at Columbia University. According to Dr. Wilkins, the colleges have developed an aloofness from the heart of the social struggle going on about us rather than a participation in that struggle. Dr. Wilkins asserted that for the past fifty years the leadership of American life has been under the guidance of college trained men and women. If American life today falls short of the high mark of stability, justice and fairness, then the colleges are largely to blame. He believes earnestly that every college should from time to time take a perspective of what it wishes to accomplish and what it is accomplishing and change its methods of teaching if that is necessary.

THE CHRIST IN A FISHERMAN'S GARB

On August 6 in the Congregational Church, Chatham, Massachusetts, was unveiled a mural painting, 9 x 20 feet, the work of Mrs. Alice Stallknect Wight, which depicts Christ as preaching on Cape Cod. In the background lies the sea and the familiar coast, including the Chatham lighthouse. In the stern of a dory, rowed by two local fishermen, stands the Christ, with arms upraised, in the same garb, light gray shirt and brown corduroy trousers, preaching to twenty-seven members of the church, exact portraits of citizens of the town, in contemporary costumes, standing or seated on the beach in reverent attention. The picture was suggested to the painter by the modernistic treatment of a religious theme by her son, Frederick S. Wight, whose summer studio adjoins hers. There was much speculation as to how the public would receive the picture. But the cosmopolitan audience of 300 to 400, natives and summer residents, paid it the supreme tribute of silence and scrutiny. The pastor, Rev. Franklin P. Cole, contrasted it with the old masters and said: "No one can call it anything but inspiring."

NEW SECRETARY OF Y. M. C. A. IN U. S.

The general secretaryship of the Young Men's Christian Associations of the United States, an office previously held by John R. Mott and Fred W. Ramsey, has been filled by the election and acceptance of John E. Manley, general secretary of the Y. M. C. A. of Pittsburgh. Mr. Manley has served the association movement continuously since 1902, and will assume his new duties on January 1, 1933. He is quoted as saying that the most important of his guiding convictions has to do with program in local associations. "The most valid test of program," he said, "is the degree to which youths are finding in the association an arena of creative activity and fellowship, in which they share with right of initiative and sense of possession. That it should be Christian in intent and content is assumed as the abiding, progressively intelligent purpose of thoughtful leaders, young and old, employed and volunteer." Tentative figures for 1932 regarding the Y. M. C. A. movement in the United States show a membership of around 900,000, a volunteer and committee force numbering 80,000, and professional officers totalling 4,000.

"WORKING CAMPS" FOR GERMAN UNEMPLOYED

"Working camps" have been installed throughout Germany for the unemployed, and during the last weeks the number of these camps has increased rapidly. The work in these camps usually lasts from four to six hours; it is done along the roads where regular workers are not available because they would be too expensive, or in the open country where again regular wages cannot be paid even though the work to be done might be very necessary. Besides the work there are discussions among the members of the camp, discussions about religious and political questions, singing and playing. Emphasis is laid upon the fact that each camp proves a real community. Camps usually last up to 20 weeks. Fifty pfennigs (about 12 cents) are given each day for wages, in addition to lodging and meals.

PENSION FUND STARTED FOR LAY WORKERS

The General Secretary of the Pension Boards of the United Congregational and Christian Churches has just announced that an old age pension retirement fund has been established for the lay workers of these churches. This fund makes it possible for these workers to retire at sixty-five years of age at about half their annual salary. It is open to sextons, pastors' assistants, choir directors, organists, and all other employed lay or ordained workers of the local churches. It is also open to the lay workers of the mission board and of the state and national denominational offices. The plan provides that all the employing agencies and the workers must each pay three per cent of the worker's salary or wage into the fund and these sums, it is estimated, will be sufficient to insure the success of the plan.

MUSIC OPPORTUNITIES FOR THE BLIND

From the days when blind Homer "smote his lyre" and sang the epic poems of Greece, until the present day when blind men and women sing over the radio, tune pianos, play church organs and teach counterpoint, music has furnished the sightless with their greatest opportunity, according to George L. Raverat, Secretary-General of the American Braille Press. "Music gives the blind person an intellectual means of livelihood as well as an interesting personal accomplishment," Mr. Raverat pointed out. Music for the blind has little in common with music for the sighted. If the same piece in ordinary music and in Braille were placed side by side, no one would at first glance recognize them as signifying the same thing, the appearance is so different. The music list of the American Braille Press includes a variety of titles, mostly classical, which range from "Faust" to "On the Road to Mandalay." Among the compositions available in braille musical notation are the works of Leoncavallo, Debussy, Rachmaninoff, and Victor Herbert. The latter is especially popular among the blind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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"Meet for Repentance"

IN last week's issue, announcement was made of a week of penitence and prayer, to be observed October 2 to 8. It is sponsored by the Commission on Evangelism of the Federal Council of Churches, cooperating with the leading Protestant denominations. Its setting and purpose are given by Jesse M. Bader, Field Secretary of the Commission, in these words: "These are serious days throughout the world. The present unparalleled situation, economic, financial, moral and religious, demands that all Christians, everywhere, should face fearlessly and with undaunted faith in God, the issues of the hour. It is apparent that confusion and disillusionment grip the heart of humanity today as a result of the world-wide economic depression, which on the one hand has resulted in unemployment with its attendant miseries, and on the other hand in fear, pessimism and bewilderment." Last week, Merton S. Rice, well known Detroit minister, contributed to our pages a stirring appeal, "Revive Thy Work," in keeping with the proposed period of penitence. In this issue, Charles L. Goodell, General Secretary of the Federal Council's Commission on Evangelism, effectively tells an old, old story of repentance, whose message he shows to be just as timely today as when first told in the dim long ago.

We are glad to cooperate in this earnest effort to call people back to the primary principles of right Christian living—in an effort to get people to put first things first. While we realize that such stated times and seasons may easily prove somewhat formal and superficial, we also realize that there is strength in the union of Christian people joining in fervent, searching intercession.

It was fitting that the aforesaid announcement appeared on our Christian Horizon page. What views present themselves as our eyes sweep the horizon of the Christian Church—which is likewise the horizon of a distraught world in general! Everywhere are found evidences of turmoil, disillusionment, uncertainty, and despair. A mad world seems to have lost its sense of direction. People scan the horizon for a cloud of hope which does not yet appear. Such a desperate situation has been widely hailed as the Church's great opportunity to call men back to the consolation of religion. Out of widespread distress should come a great revival, we are told,—let us prepare for it by observing a week of penitence and prayer.

A revival of religion? Yes, by all means—if it is the right kind of a revival. In united efforts of this nature to renew and stimulate interest in things of the spirit, a few mistakes and pitfalls should be avoided. There should be no intimation that whereas men and women have lost their worldly goods by forgetting God, prosperity awaits them on their return to him. This is sometimes implied, although the assurance given is not quite so baldly stated. No deeply moving revival will come on the basis of an appeal that religion is the best policy.

More seductive and insidious is a call to personal religion as a haven of consolation and retreat from the economic ills about us. Here again, the appeal is not so bald as we have indicated, otherwise it would not be so insidious. But there is a tendency to deprecate the economic striving of men and the confusion and distrust that have resulted, and to call them away from it all and its distractions to the satisfaction and contentment of religion. In other words, scuttle the world of humanity and grab a life preserver. It is not a revival of the medieval religion of the monastery that men and women need today. The kingdom of God on earth cannot be built in a jungle of human destruction and injustice.

Positively, what should be our approach in an effort to revive interest in the Christian Church and the eternal realities for which it stands? We believe it is to be found in calling men away from their once-vaunted but now exploded self-sufficiency to the Rock of Ages that is higher than they; to unity and cooperation with the purpose of God in the world, as expressed by the life and death of his son, Jesus Christ. The great and growing heresy of our pre-depression days was the too prevalent belief — as judged by our actions — that man had so progressed that he was now pretty well able to take care of himself and the world's problems and that God had become unnecessary. In spite of the world-wide debacle, some people still maintain this position, but for the most part men are ready to acknowledge themselves bewildered and undone in their self-sufficiency, and are willing in their humility to re-seek the spiritual foundations of life that are equal to the storms of vicissitude.

In such an approach, full scope is given for preaching an inclusive gospel that will meet the need of our day. Men do need, first of all, personal experience of God that will give them a new conception of life and link them up with the divine purpose. In the

second place, their experience should be such as to make vivid to them the purpose of God among men and nations and to make them eager to cooperate with him in bringing about its fulfillment.

Of the worldly and godless of his day, John the Forerunner demanded "fruits meet for repentance." In our appeal today the same demand must be made. "Produce fruit consistent with your professed repentance," as Goodspeed translates it, or "Let your lives prove your change of heart," according to Weymouth. Repentance that is easy conformity to conventional godliness for the desired loaves and fishes is not real repentance, and the kind that is self-centered and selfish is inadequate to the Kingdom's requirement. He who would save his life must lose it for the sake of others. May our days of penitence and prayer lead us to such a service through "fruits meet for repentance."

An Ancient Call to Penitence

By CHARLES L. GOODELL

"But Jonah rose up to flee unto Tarshish from the presence of the Lord."

THE book of Jonah is one of those which Washington Gladden used to call "the seven puzzling books of the Bible." The critics are interested in settling the question whether this book is history or allegory; whether it was written by a living prophet who describes his own experiences, or whether it is a story and a poem.

For many years the book of Jonah was used to divide the sheep from the goats among the critics. The literalists affirmed its truth as a Bible story, and Professor Townsend of Boston University, to whom I listened in my student days, the author of many books on Christian apologetics, affirmed its historical credibility and had no question at all concerning the facts of Jonah's first and only whaling voyage, as narrated in the Book.

Those who represent a different school of criticism affirm that the book was written when Nineveh was but a memory, else the writer would not have said, "Now Nineveh *was* a very great city." They cannot believe in the historicity of a revival which was so sudden as to empty the palaces and fill the streets with men in sackcloth, the king included, in a brief forty days. Those who are inclined to be critical have made the whole book turn upon the size of a whale's throat and the time it would take to make chyme and chyle of a prophet.

But the fact of the case is that the message of the book is one and the same whether historical or allegorical. I suppose no one would affirm that a man named Christian passed through the personal vicissitudes as depicted by Bunyan in his "Pilgrims' Progress." But from Bunyan's day until now that book has been a guide to thousands who passed on the road from the City of Destruction to the Delectable Mountains. This much is true, that the book of Jonah is the most Christian book in the Old Testament. Nowhere are such exalted principles maintained, or such broad and noble sympathies set forth as animating the heart of God.

There are two great lessons in the Book of Jonah. The first is that any man who attempts to run away from God and duty will get into trouble. That is as modern a message as your own last pang of conscience. It is as true today as in Jonah's time. The second lesson is the complement of the first; this, namely, that if any man or any nation who has turned from God will sincerely repent and return unto Him in penitence and real humiliation, God will forgive and restore unto them the joy of His presence.

As a help for our own observance of a season of penitence let us study for a little the story of Jonah. Jonah was a country preacher. He was born about nineteen miles north of Nazareth. He was a prophet of God and on one occasion at least was a court preacher before the king of Israel. The record says, "The word of the Lord came unto Jonah." I do not know how it came, and it is really of little importance as to how the message was delivered. It may have come from one of God's angels, as real a presence to him as the angel which prompted the Magnificat. It may have come as a dream in the watches of the night, or God may have used some humble follower of His to tell the country preacher what he ought to do. At any rate, he got the message and insisted that he got it from the Lord, and this was the message: "Arise, go to Nineveh, that great city and cry against it for their wickedness has come up before me." Nineveh was far away, a capital city, rich and mighty. Why should a countryman from Cape Cod range the streets of Boston as a prophet? Why should a woodchopper from the forests of the Adirondacks or a fisherman from the shores of New Jersey descend upon New York? Why should Jonah, the countryman, go to Nineveh? It is no concern of his what Nineveh is doing; that is an alien city, an enemy of Israel. Why should he bother himself in any way? If it is going to hell, let it go. It will be reaping the reward of its hostility to Israel. But no, God's spirit will not let him act that way. He cannot shake off his responsibility. But he is not willing to undertake what seems such a tremendous task, so instead of going to the east, he goes to the west; instead of taking a land voyage, he undertakes to wrestle with the sea. He is not the first man who has thought if he could get out of God's country he could get away from God's message. If I wanted to run away from God, the last thing I would do would be to go to sea. I know the sea too well. If there is any place where man's authority is abated and the heavens rule, it is on "the desolate rainy seas," where the billows mount up to the heavens and the breath of God is heard sounding through the skies.

Jonah bought his ticket for Tarshish, but they put him off in the middle of the sea. The devil never delivers a through ticket to happiness. He throws you overboard when you get into trouble. Jonah went down in the hold of the ship and went fast asleep. I have wondered how he could go to sleep under those circumstances, but there is something hardening in sin. A man's conscience becomes calloused and he can fall asleep on the slippery edge of the sulphurous pit. The voyage which was begun in quietness soon becomes one of tumult. The waves run high. The ship is tossed to and fro. The officers are getting anxious and the sailors begin to call on their gods. I never knew a sailor who did not believe in God. He has been alone with Him too often on the sea to doubt His presence. I have known sailors who were glib with their oaths on the wharf, but I have seen them quick to pray in the day of storm and tempest at sea.

The captain of the ship, already at his wits end, looks around for his passenger and finds him fast asleep. He cries out, "What meanest thou, oh sleeper. Arise and call on thy God. We have called on our gods. If yours amounts to anything more than ours, call upon Him, for we are in dire stress. We want to know why this trouble has come upon us. Are you the man, or some other?

You are familiar with what happened and I need not take time to describe what they did to Jonah, or what haven he made. Enough to say that the experience through which he passed so moved him that when he got ashore a great transformation had taken place in his heart. The records says that the word of God came to him a second time. I thank God that I have that kind of gospel to preach—the gospel of a second chance. Jonah was recreant to his first opportunity, just as we have been, but the infinite mercy of God said, "I will not cut you off forever until I have given you one more opportunity." It is the great comfort of my soul that I can stand up before men who have run away toward Tarshish and whose sin has found them out, and say, "Come now let us reason together. Though your sins be red like crimson, they shall be as white as wool." I thank God for the Gospel of a second chance!

After his strange experience, Jonah at last reaches Nineveh. Now Nineveh was to Jonah what New York or Chicago would be to some country preacher, only it was the center of a heathen nation that had oppressed Israel again and again. For many years Nineveh was a puzzle which the sceptics called upon the Church to explain. Nineveh had sunk out of sight like a pebble in the sea. No one knew where it had stood. The critics said that the city of Nineveh was a dream of the writers of the Old Testament. They said no such city could have existed and entirely disappear, and the Christian apologete had to make the best answer he could, but almost within the memory of men now living the shovel and pickax of Layard and Botta were busy and at last they stripped from that ancient city its winding sheet of sand. They found her marble columns, like scattered locks shorn from her abundant tresses. They uncovered the ruins of her palaces and there she lay in all the glorious dimensions and splendor of which the prophets spoke. When next you go to the British museum, for all you or any one else knows, you may lean against the very sphinx on whose marble ear smote the call of Jonah when he cried, "Yet forty days and Nineveh shall be overthrown!" And perhaps that very image against which you lean felt the touch of the sackcloth as the king who passed down the palace steps calling on Nineveh to repent.

But Jonah has yet much to learn about the mercy to the world. The Jews thought Israel was God's chosen people, and one Jew was of more value to Him than all the rest of the world. The book of Jonah shows that the mercy of God is as wide as human need, unrestricted by ties and bonds of nations or creed.

Strange to say, when Nineveh repents Jonah is disconcerted and troubled. He values his prophetic reputation more than the souls of the people. He tells God his message has been discounted, forty days have passed and Nineveh has not been destroyed. It was nothing to him that God had forgiven them. He is troubled because God has proven Himself a gracious God, slow to anger and abundant in mercy.

In the story of the gourd which sprang up in a night and withered away, God shows his great purpose and He said, "Should I not have regard for Nineveh, that great city wherein are more than one hundred and twenty thousand people, who cannot discern between their right hand and their left, and also much cattle." If I wanted to preach a sermon for the prevention of cruelty to animals I think I should use that last clause for my text. It seems that the mercy of God is broad enough to have sympathy even for the cattle of the field. Where will you find, even in modern writings, more of divine gentleness shown than in this old writer in the twilight of the centuries before the coming of Christ.

Talk about the book of Jonah—no higher or purer spiritual conception is found anywhere. "I have read the book of Jonah," says a learned professor, "one hundred times and I still publicly avow, for I am not ashamed of my weakness, that I cannot even take up this marvelous book, nay even speak of it, without tears rising to my eyes and my heart beating faster." This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who preaches it, "Take off the shoes from thy feet, for the place whereon thou standest is holy ground."

We do not know what becomes of Jonah. We wish we did, but that is not necessary. The loving kindness of God has been shown forth and the mercy which is from everlasting to everlasting to those who fear Him. It will be a pity if we cannot learn the greatest of lessons from this so human a prophet, and, ourselves humbled by our failure, accept with gratitude a second chance, go out to preach to others the mercy which has redeemed our own lives. What better incentive to our own penitence can we have than to ponder this lesson of penitence out of the long ago?

Among Friends in South Dakota

BY VISITING FRIEND

(Continued from last week)

EMERGING from the Bad Lands, we enjoyed a few hours riding through the *good* lands of South Dakota before nightfall—and they are certainly good to look upon, with their rolling, fertile fields presenting unfolding panoramas of surpassing loveliness. We stopped for the night at the typical agricultural town of Murdo. Across the street from our cabin camp was the city Fire Department's building. The bell rang, not violently as for alarm but more gently as for curfew. Presently, a few men assembled about the door, and taking them to be the members of the Fire Department, we sauntered over to renew the association of our earlier days in the service. We found that we had intruded upon the precincts of the City Council, and having assured ourselves of the freedom of the city, we tactfully withdrew.

A little later, as we stood in front of our cabin, a family walked by. The man glanced at the Woodward car and noting the Indiana license plate, stopped and asked us from what part of Indiana we hailed. "Richmond? Why, I used to go to school there—at Earlham College." He proved to be Howard Parker, formerly of Carthage, and a cousin of neighbors of ours on College Avenue. Such are the interesting incidents of tourist travel. He had settled at Murdo as a young man and had grown up with the country, in the hardware business. On our remarking that we had spent the previous night at the home of Martin Williamson, he said that Congressman Williamson had driven into Murdo a little while before. We wished to meet him, but it developed that he had gone on down the line some seventy-five miles to Oacoma.

RUNNING DOWN A CONGRESSMAN

Next morning we, too, came to Oacoma in due time. Well knowing the close relationship existing between congressmen and postmasters, we stopped in front of the postoffice, and entering, asked if they knew whether Congressman Williamson were in town. "Yes, he's sitting right here," was the reply — and so we promptly bagged our congressional

quarry. He came out to the car and visited with us pleasantly, when we told him of our visit with his brother and family, whom he had not yet seen following his recent return from the prolonged session of Congress.

Having long known of Congressman William Williamson, we welcomed this chance opportunity of meeting him. He has played a worthy and responsible part in the development of his state. For ten years he was State's Attorney, for a like term he was a district judge, and for the past ten years he has represented his district in Congress. He was the author of the bill which resulted in transferring the administration of Prohibition enforcement from the Treasury to the legal department of the government.

Just the day before, we had run across an Indiana congressman at Rapid City—Arthur Greenwood of the Second District. It seemed to be open season for congressmen in South Dakota.

Within a few minutes after leaving Oacoma, we crossed the Missouri River at Chamberlain, and politically as well as geographically, were in eastern South Dakota, this being the dividing line between the two congressional districts. Our forenoon objective was White Lake, where our good friends, Caspar and Elizabeth Hanson, had arranged to meet us.

By driving eastward over the main highway, 16, we were bisecting eastern Dakota Quakerism. To the north of the highway, some forty miles, is Harmony Meeting—a pleasing name which implies obvious responsibilities—while about half that distance south of the highway is Aurora Meeting—the meeting of the rosy dawn. Since it was hardly possible for us to visit both meetings, we had hoped to meet members of each at White Lake. Harmony Friends were busy harvesting, however, and O. J. Marshall was doubtless cultivating the fields of Peace, so they did not get down, much to our regret.* But the Hansons, accompanied by their son-in-law, Cecil Dunn, and his baby daughter Elizabeth, were on hand at White Lake to greet us and to extend us a heartfelt welcome. This welcome was also of a very substantial nature, taking the form of a generously prepared picnic lunch which we proceeded to put where it would do the most good.

In the Land of Flying Hoppers

While we were eating, Caspar Hanson directed our gaze into the sky and directly above us we saw an army of grasshoppers on the wing to do somebody no good. It was a new idea to us—that of grasshoppers traveling across country to "location" several hundred feet in the air. However they might locomote, we now realized that we were in the very heart of the "hopper" country, where their devastation has been deadliest. Last year the crops were very light from drouth, and following the drouth came this plague of grasshoppers to clean up everything that was left. No green blade was to be found, not even a weed. The hoppers even attacked the trees, eating the bark and killing them. Farmers were made destitute, their stock starved, and the Red Cross came to the rescue.

But this is too lugubrious a preface to the story of our delightful visit with friends at Aurora. Crops were heavy this year, and while the hoppers are bad enough, as we noted in a few cornfields and as our radiator disclosed, the harvest was sufficient to go into the hoppers once and have something left over.

With Friends at Aurora

Piloted by our friends into the Aurora community, we first stopped at the home of Curtis and Stella Hockett. Curtis is a brother of Elizabeth Hanson, and in Stella Hockett, pastor of the Aurora Meeting, we found a relative. Her parents were Ezra and Elvira Hinshaw, long-time workers in Iowa Yearly Meeting. Florence Hockett had just returned from attendance upon the Young Friends General Conference, held at Nebraska Central College, and from her we received our first report of it, and a very enthusiastic report it was. Leaving our two eldest daughters to take supper with our newly-found "folks," we drove on, stopping to make another call at the Wilhite home. Almeda Wilhite, the mother and grandmother, lived near Newberg, Oregon, a few years when the writer was a youngster. It was there, in fact, that her son Ervin was born, with whom and his fine family, she lives. So here again we had a common meeting ground on which to begin our visit.

Although we had never been there before, it was like a home-coming when we reached the Hanson's. Long before we met them, we knew in Oregon Caspar's father, John Frederick Hanson, vigorous minister of the gospel and stalwart advocate of the causes of Peace and Prohibition. How well we remember his strong and hearty handshake—it was a real shake and no mere gesture! So, when we met Caspar and Elizabeth Hanson at Nebraska Yearly Meeting, years later, we had a flying start on our acquaintance, which at once became friendship. They were pioneers in this their meeting and community, and through all the years have been pillars of strength, not only in the Monthly and Quarterly Meeting but in Nebraska Yearly Meeting. Their commodious farm home radiates a spirit of hospitality and has ever been a generating force in strengthening the ideals that make life noble and purposeful. It was a privilege to have a visit with these Friends and to share the spirit of their home. In common with others in this section, they have suffered reverses and privation, but the bravery and cheerfulness with which they have met their hard situation may well be a lesson and a blessing to us all who know them and their good works.

An evening meeting was held at the Aurora meetinghouse, which gave us an opportunity of meeting still other Friends. As is true in the two other South Dakota meetings, this is an open country meeting in every sense of the term, Stickney, the nearest town, being some miles distant. In addition to the inevitable speaking by V. F., the occasion was stimulated by musical numbers by some of the young people.

How very clear the South Dakota atmosphere can be! As we gazed into the starry sky, we did not see what we might very appropriately have seen here—a display of the Aurora Borealis—but when we beheld the Milky Way we felt the significance of its name as never before. It looked as if the milkman of the skies had spilled the contents of the celestial milk can in a swath that swept across the entire heavens.

With Caspar and Elizabeth Hanson live their son and daughter-in-law Lee and Hannah Hanson, and little daughter, and their presence enlivened our visit. Lee does a good deal of riding over their 800 acres and next morning gave the visitors the freedom of his broncho, Cricket, which is the apple of his eye. All we seemed to lack to round out our summer's trip was a horseback ride, albeit a short one, necessarily. Lee was intent on having a kodak snap of V. F. astride his steed for AMERICAN FRIEND pictorial purposes. Well, we have the picture all right and hold it as evidence if any are inclined to doubt our equestrianship.

With goodbyes said and a wave of farewell, we were off again, with a warm spot in our hearts for our South Dakota Friends.

W. C. W.

*Since writing the above we have had word from our breezy friend assuring us he made the effort to be with us. We knew his heart was in the right place, as ever.

THE BLUE OF THE SKY

The blue of the sky is mine. It reaches from here to there. It bathes oceans and continents in an instant of time. Hand, wing and fin reach to it in glee. Twinkling stars, full moon and molten suns are simply toys. It is the most superb phenomenon to be observed from Point Barrow to Zanzibar. God gives to us this blue of the sky. God and the blue of the sky are mine.

I. N. STANLEY.

Denver, Colo.

A Year of Service

By Clarence E. Pickett

QUAKER relief in the coal fields has closed its first chapter. One year ago we were just laying our plans for that year. Today, I have read the final proof of the detailed report for the twelve months.

The size of the undertaking has been very much greater than we anticipated. We were told that the figures might run to 10,000 children's meals a day. They actually ran to 39,400. We extended into six states, 38 counties, and 563 coal camps. We served a total of 2,800,000 meals. We spent approximately $375,000. Our early speculations envisaged a field staff of about eight or ten workers. We finally had 53.

A movement of these proportions, carried on over a year, warrants us in rethinking the experiences, evaluating them, and calls for a look forward to next steps. Perhaps in all humility we might share with the readers of our Quaker press some of the comments which have come to us about this work.

From a state department of welfare comes this comment: "I am sure you would be gratified if you could make a tour of the West Virginia counties with me. I hear nothing but the highest praise of the work that you did here last year and of the kind of workers that you sent in."

From the Director of Public Welfare of another state: "In going over the Kentucky situation with members of our Committee and the Governor in the past few days, it was called to our attention the unusually outstanding work done by your Committee in both the eastern and western coal fields of the state. The work has been so well done and results of it so obvious that we hope in some way to carry on this same plan for relief work in these sections. Allow me in behalf of our Committee and the people interested in relief work in Kentucky to express to you our sincere thanks and appreciation for your helpfulness during the past year. We are truly grateful."

Typical of a whole sheaf of letters from school teachers whose children were fed we quote:

"This is an expression of the appreciation that we owe you for your benefactions to us. The lunches served for four months at our school were very graciously appreciated. The clothing was received with many thanks. The help that these have rendered cannot be expressed in small terms."

"I cannot find words to express my thanks for the books received May 5 at the —— High School. Since the close of school these have been like living friends. I don't know what I would have done without them."

"Your organization supplied lunch and clothing to a number of pupils at our schools. I wish to express my thanks for what you did for these children and assure you that those of us in charge of the schools deeply appreciate your assistance. Two things stand out in your work. First, you came into the district unsolicited. Second, your work was done without a lot of unnecessary supervision; in other words, your money reached the children. People responsible for such work will surely receive their reward."

"In a meeting of the teachers of M—— County, Kentucky, on September 2, the work that you did in our county last year was discussed. Much appreciation was expressed by many of the teachers present and it was unanimously agreed that a letter of appreciation be sent you. A mere letter, however, cannot in any way express the thanks that we feel, and the great group of undernourished children and their parents feel; it cannot comfort you as the stronger bodies, brightened expression, and increased mental alertness of these children must do. These things are living monuments to the work that you have done among us. We feel that the great need that influenced you to come last year still exists, and we hope that you will again be able to pursue your beneficent service in our county."

From a state Governor comes this: "May I commend you for the splendid work you are doing."

Friends will remember that President Hoover was interested in our undertaking this service, that he secured a substantial contribution toward it from the American Relief Administration, of which he is chairman, and that he and Mrs. Hoover gave personally $2500 toward the funds. When we sent the President a report of the year's work, he replied in part as follows: "I wish I could convey to you the appreciation I have for the very human service which you have performed and the enormous benefits which have come from it. I deeply appreciate your undertaking it and the manner in which it has been carried on."

Though these words of appreciation have been addressed to the American Friends Service Committee, they are really directed to the workers in the field, to the staff in the office, to the many individuals and groups of Friends and others all over the country who collected clothes and foodstuffs and in many ways helped to make a good job possible. For this reason we are glad to publish them "that all may know."

But there are other observations perhaps even more pertinent. An interest has been kindled far beyond our own little group. From sources outside Friends, touched through the work of the Federal Council of Churches' offices, have come nearly $17,000 for relief, and tons of clothing. The Congregational Church in Saginaw (and many other places as well), the Unitarians, the Jews —who hasn't helped?

This interest, however, should now be led to the deeper issues involved. Still 200,000 men are permanently unemployed in the soft coal industry. They are men and families—many of them of good stock, but rapidly being spoiled by idleness and undernourishment. Some are almost unbelievably exempt from the effects of modern education. I have just read from a report of one of our workers who was supervising a sewing class:

"Last week when one of the women's sons went by, a lad of about 20 years, they started to tell about how he had cured another woman's baby of 'thresh,' as they call a bad case of sore mouth. It appears that a person who has never seen their male parent has the power of curing a baby of this dreaded disease by breathing in its mouth! This boy's father had died before he was born; and so he is in great demand for this particular service. If the baby should not get better from this treatment and the disease do what is described as 'go through,' the child, they then resort to more powerful treatment. A stranger passing by is asked for his right shoe and a spoonful of water is put into it and run from toe to heel for nine times and then given the baby to drink. This is certain to kill or cure! You can see from this that these women have much to learn; they are full of old superstitions, and unless you have their confidence you cannot do much with them."

To re-educate for home life, for health, for other means of making a living—this is the only alternative for these unwanted miners. It is the only way to prevent crime, and a perpetual breeding ground of dangerous social and physical infection.

This can be done. In three experimental camps, workers whose only skill was coal mining, are now making handmade furniture and rugs which are being sold to the critical trade in the best shops. Mature women have learned to weave rugs and to do beautiful pattern weaving. Children, whose one sport was fighting, have learned to play games. I recall a camp which, when I visited it a year ago, was lifeless and hopeless. The mine was closed and the miners simply sat and waited for relief and rotted. Now the furniture shop is astir with activity; about 50 women are weaving and a score of girls sing their newly learned songs while they sew. One

(Continued on page 688)

Western Yearly Meeting

By Lilith M. Farlow

THE pitching of tents, the greeting of friends, the meeting of committees, the handing in of late reports—these suggest Yearly Meeting scenes. A Friends' settlement rose south of the meetinghouse almost over night when Western Yearly Meeting held at Plainfield, Indiana, began its seventy-fifth annual assembly on August 22, 1932. There were said to be as many as eighteen groups of Yearly Meeting campers who made their headquarters on the grounds during the week.

The Meeting on Ministry and Oversight began Monday afternoon. Four persons were reported recorded by their Monthly Meetings as ministers of the Gospel. They were Alice Hiberly, Georgetown Meeting, Georgetown, Illinois; George Scherer, Union Street Meeting, Kokomo, Indiana; Avery D. Weage, 57th Street Meeting, Chicago; and Paul Canady, Watseka Meeting, Watseka, Illinois. A. Ward Applegate, pastor at Union Street, Kokomo, brought the message in the evening, stressing the importance of trained leadership among Friends.

Western Yearly Meeting is beginning to grow up in the family of Yearly Meetings, for next year she will observe her seventy-five years of activity. Plans are being made now for a fitting observance of the anniversary, and many Friends will probably wish to attend.

Visiting Friends are always welcome, but this year there were not as many as in some former years. The one who came the farthest was Marguerite P. Elliott of Oregon Yearly Meeting. We were glad to see some of our missionaries who are at home for the present. J. Edward and Daisy K. Ransome and Fred McMillen, workers among the people of the Tennessee mountains, were in attendance and told of their work. J. Edward Ransome showed stereopticon views of the Tennessee mountain fields Thursday evening. Annice Carter, who for the past three years has been teaching in the Girls School at Ram Allah, spoke at the missionary breakfast Thursday morning on the subject, "And Jacob's well was there." After picturing the need for a well in the sandy country, and referring to the story of the woman at the well who asked Jesus for water that she might not thirst again, she said the cry was still, "Give us water." Annice goes in September to Newberg, Oregon, to teach in Pacific College.

The ladies of the Woman's Missionary Union do not mean to let us forget our duties to those who represent us on the mission fields. Besides their special services and the array of missionary literature, they had exhibited a large collection of linens, contributed by local missionary societies, which is to be distributed among workers in various places. One Junior Society, of Union Street, Kokomo, also sent their offering of linens.

The clerks of former years were reappointed. They are Albert L. Copeland, Presiding Clerk; Homer J. Coppock, Recording Clerk; Lilith M. Farlow, and in the absence of Anna Jane Maris, Bertha Day, Reading Clerks; and Orval H. Cox, Announcing Clerk.

The music for the week was ably directed by Leona Wright of First Friends, Indianapolis, who also arranged for the special numbers. Thursday night the audience was especially delighted to hear the Cadle Tabernacle choir of some two hundred voices.

Our hearts were saddened during the memorial hour Wednesday morning when the names of many Friends were mentioned who have gone to their Heavenly reward. There seemed to be a longer list than usual. Among those whose voices were often heard in the Yearly Meeting and whose counsel was highly valued, were George H. Moore, a beloved minister, and Ella M. Barrett, for twenty-five years Reading Clerk of the Yearly Meeting. The passing of all these Friends makes us realize that the responsibilities of the church must rest upon others who are willing to serve. Another Friend very much missed was William Henry Matchett, of Chicago Meeting, who was not in his accustomed place because of illness.

The daily devotional hour was led by Errol T. Elliott, Secretary of the American Friends Board of Missions, who gave us thoughtful messages challenging us to search out and minister to the needs of the world including the "dark places of our hearts."

The reports of the various departments of church work were read with interest, and in some instances were followed with addresses by special individuals. Elizabeth Marsh, of the American Friends Service Committee, told of work done by Friends in the coal regions. Following the report of the Literature and Peace Committee, Thomas Q. Harrison gave a brief address in which he stressed the need of the study and application of the principles of peace in Indiana.

The Committee on Prohibition and Public Morals Wednesday evening staged a dramatic trial, "Protection," which was directed by L. E. York, Superintendent of the Indiana Anti-Saloon League. It was amusing to see leaders of Western Yearly Meeting in roles of bootleggers, but if real offenders could be dealt with as were those in the trial, it would not be so easy for them to operate under the cloak of respectability.

One of the outstanding addresses of the week was that given by Willard R. Jewell, Director of Christian Education of the Indiana Baptist Convention. In his plea for Christian education he stressed the need of putting all we have into the work. Quoting another he said, "Young people have not begun to live until they have found something for which they are willing to die."

The Stewardship committee brought their concern to Friends in two separate meetings. The first was at the cafeteria supper when Dallas F. Renn, preacher and teacher of the North Baptist Convention, showed the need of tithing, and the second was the pageant, "The Dream That Came True," which was given by the Danville Young Friends.

Richard R. Newby, who has worked untiringly as General Superintendent of the Yearly Meeting, in giving his report made us feel we must press on with vigor and renewed consecration to meet the tasks of the day. He was recommended by the Executive Committee to continue another year as General Superintendent, with which the Meeting heartily united.

One of the newer projects of the Executive Committee is the sponsoring of a Reading Course. An effort has been made to interest Friends in reading along the lines of departments of church work, biblical literature, and Friends' history and principles. A survey was made, and according to the secretary of the Reading Course Committee, 2818 books were reported by 653 persons.

There was plenty of evidence that the Young Friends were busy in their activities. A campfire fellowship supper was planned for Wednesday evening.

Croquet sets were put up for the entertainment of the young people — and the older young people, too. Young Friends acted as ushers, and Elmer Brown of Noblesville, Katherine Kahn of Farmer's Institute, and later Edwin Hadley of Danville served the Meeting as pages. The climax of the Young Friends work came Saturday night when their reports were given, and the always interesting speaker, Lawrence Hadley, of Purdue University, gave the address. The children were not forgotten either. Each day L. O. and Mabel Brown met them in the tent and led them in various educational and devotional meetings.

For some of us the Earlham College day is always a high point of interest. We are proud of our Quaker College. President Dennis gave an encouraging account of the work of the college, and indicated the prospects for the coming year are highly gratifying.

There was expressed throughout the week a spirit of unity among those present. A concern of Chicago Friends that

there might be more visiting among quarterly meeting members provoked a lively and sympathetic response. The net gain in membership of 113 gave encouragement for us to work with renewed determination to meet responsibilities in the local meetings.

The Meeting closed with a realization that important problems face us, but with the assurance that there is victory in cooperation with our Lord Jesus Christ.

A SEARCHING PRAYER

In an unusually fine letter sent by Esther Pickett to Friends of Indiana Yearly Meeting Missionary Groups on behalf of the Women's Missionary Union, an excellent statement is made of the needs of China. The sympathetic interest of Friends in the return of the Simkins to their work in China is mentioned. The peculiar stress through which Chinese Christians are passing as a result of the Sino-Japanese difficulty is emphasized. The following prayer by S. C. Leung, a Chinese Christian, for one of their appointed days, is included:

"O God our Father, teach us to pray at this time for our countries, China, Korea and Japan, for our statesmen and soldiers and people, for all who have control of policy and for all who are leaders in the making of public opinion. Grant a new spirit in us men that in the midst of these national exasperations our search for truth may be more earnest than our desire to guard our rights or to establish our national prestige. Give unto us a great reverence for facts and a greater horror of lies and misleading propaganda; and so stir up in us the spirit of our Saviour that each may see clearly in his neighbor and enemy what it is which makes thy love to abound towards him. We confess our sins as a nation and a society. We have had the pride which claimed much from others and was less concerned with its moral weakness. We have not set first things first, but rather, would have all things added unto us now; and then we have deceived ourselves that there was a rule of God's righteousness in our hearts. Strengthen in us, All-Father, the sincerity of our penitence, and help us to be true to thee and thy laws as we would be faithful to our dear country. Grant unto us peace in our time, not the peace of cunning politicians who have lied their way to an empty success, not the peace of slaves who have lost their souls, but the peace of free men who have cleansed their hearts by honest requital for wrongs they have done and who seek to build thy Kingdom of love and righteousness with labor and sacrifice and brotherly cooperation between men and states. And this we pray through Jesus Christ our Lord."

Ohio Yearly Meeting

By RALPH S. COPPOCK

IT was a wonderful Yearly Meeting!" This exclamation found expression on many lips as the 120th session of Ohio Yearly Meeting drew to a close at Damascus, Ohio, August 28. A blessed visitation of the presence of the Lord, evidenced time and again during the week, came as a gracious answer to the soul needs of hearts coming up to the annual assembly from insistent problems and burdens made heavier by the days through which we are passing.

Human instrumentalities as channels of the Lord's power rose to heights of expression far above the usual. This was particularly true of the aged, bodily enfeebled, John Pennington, who seemed to be preserved for yet another message of grace and unction. Standing with soldierly bearing, a battle-scarred veteran, lonesome as to the companionships of the strife, invigorated with the thought of battle, he gave to a group of young people, newly recorded ministers, a striking word picture of what it means to be a soldier of the cross. His message was concluded with a most impressive service of consecration. John Grafton, Harrison Kester, Llewlyn Lockwood, Florence Lockwood, Dorothy Chilcote, and Jacob DeKoning composed the group of new ministers.

In a teaching ministry, signally owned of the Lord, Walter R. Williams, in the expository periods held each day at the close of the morning business session, presented discourses on the general theme, "The Saints in Christ Jesus." Each chapter of Philippians was used as a basis for considering their life, their pattern, their goal, their sufficiency.

Samuel J. Mosher was favored in the presentation of two messages to the Yearly Meeting, one at the opening devotional service when he spoke on "Christ the Head of the Church" and at the closing service on Sunday when the theme was "The Atoning Blood of Christ."

The Objectives of the Christian Life, by S. Hurley Cross; Divine Sovereignty, by Charles F. Bailey; The Lord's Work in India, by Esther Baird; and God's Call to Isaiah, by Herbert A. Handy were presented as evening messages to capacity audiences.

The Christian Endeavor Union provided daily devotional and inspirational services for the early morning hour. At these periods four of the younger pastors were the speakers. John Grafton spoke on the Challenge of the Local Church to Young People; James Furbay, on the Challenge of the Homeland; Paul Zook, on the Challenge of World Missions; and Robert E. Mosher, on the Challenge of Christian Stewardship. Children's Meetings with adult leadership and speakers drew a group of some fifty children each day at ten o'clock. Alta Bailey, Junior Missionary Superintendent, had general charge of this promising endeavor.

Anna Edgerton Williams, at one time with the Mission in India, of Guilford, North Carolina, was the only visiting minister with credentials from a sister yearly meeting. Archie Totten, of Oregon, and Lawrence Linton, of Nebraska, were welcomed as visiting ministers.

Speakers from "abroad" were conspicuously absent this year. Fred G. Bale, Juvenile Court Judge and Lecturer, of Columbus, Ohio, was present at the invitation of the Committee on Law Enforcement. He gave a stirring appeal for the preservation of the Eighteenth Amendment which he said had not been given a real chance to prove its full worth to our country.

Forty years from the day she was dedicated to the service of the Lord in India by prayer of David B. Updegraff in the presence of the Yearly Meeting, Esther E. Baird gave the annual missionary address. She spoke feelingly of the return that closes the fifth furlough in the homeland and stood again with four others to be dedicated anew to continued service in this far away country. Accompanying Esther Baird to India are John and and Ruth Thurston Earl. John Earl, under appointment as a new missionary and Ruth Earl returning after one term. Hannah Gallagher, a Cleveland Friend, in attendance at Yearly Meeting, goes with the party to begin hospital work with the Methodist Episcopal Board at a station near Ohio Friends work. Charles and Elsie Matti are closing their first furlough and will soon sail for China.

The meeting felt keenly the loss of a large number for whom memorials were read. This was especially true in regard to two beloved ministers called to their reward seemingly in the prime of their service. Evangeline Reams, while traveling in the interests of the Rescue Home, which she was instrumental in founding years ago, was struck by an automobile in Marion, Indiana, and instantly killed. We missed her tender plea for the "heart-broken" girl. Others have come under the needs of the home in an especial way and in memory of the honored service of a real home missionary have kept the work going in an effective way. Carson W. Cox, in missionary service since 1919, completed his

earthly work at Luho, China, in May of this year. The reason for this loss is truly beyond our finite ken.

Dean Byron L. Osborn of the Cleveland Bible Institute read reports and spoke of the continued usefulness of the school in preparing for Christian service. At a fellowship supper of students and teachers, past and present, Rev. F. A. Lehn of the Sebring Methodist Episcopal Church, was the principal speaker.

Claude A. Roane was chosen to continue in the service of the Missionary and Evangelistic and Pastoral Boards. He serves as president and field secretary of the Missionary Board and as superintendent of Evangelistic and Pastoral Work.

The Missionary Board has not suffered the necessity of curtailing its work in any special way because of financial conditions. This particular good fortune has been due to the unusually high rates of exchange in India and China which have compensated for lessened receipts. Other lines of work have not been so fortunate in their financial needs as the missionary work. Two new meetings were established during the year.

A newly appointed Committee on Peace promises to add new emphasis in the Yearly Meeting to the time-honored testimony of Friends now so generally accepted in principle.

The attendance was particularly gratifying. An atmosphere of persistent optimism pervaded the whole week. The tasks of the year call with brighter anticipations of the renewed assurance of spiritual realities.

HIGHGATE SCHOOL FOR YOUNG CHILDREN

A concerned Friend visiting Jamaica was impressed with the need of a school for young children at Highgate. This Friend has financed the renting of a room for that purpose and the employment of Paulina McElwain of Bryn Mawr College as Director of the school. The following report which has been made by Miss McElwain indicates an unusually thorough and efficient piece of work which the school has accomplished during the past year.

"When the Infant School closed in July there were thirty-nine children on the roll. Of these, six were between three and four years old, eight between four and five, fourteen between five and six, and eleven between six and seven. Three of the latter group were only temporary members of the school, admitted in July or late June only because at that time there was no class for them to enter in the Elementary School.

"In making up the final records for the year, we considered the children, according to their various age levels, from the following points of view: physical development, mental development, emotional status, and social control.

"Dr. Ritchie, who has very kindly offered to give his services as school physician, examined eighteen of the children and on the whole found them a healthy, clean group with no serious ailments with the exception of one slight curvature of the spine and many teeth that needed attention. Dental treatment was given at the Clinic held by the Rockefeller Institute in April, when twenty-two children were examined and the necessary extractions and fillings made. The children have been weighed and measured monthly and all but four, who have been ill with fever, colds, etc., have been gaining properly in height and weight. It is interesting to note, however, that according to the American Child Welfare Association charts, Jamaican children are shorter for their age and lighter for their height than American children.

"Aside from these special examinations and records, the children have been following out a daily routine which we believe has increased their physical well-being—a routine which includes active, outdoor play, teaching of cleanly habits (each child has his own cup and towel), a rest in the afternoon of one hour for the five and six year olds and a nap of about two hours for the younger children (all of the children but two have learned to rest quietly and the majority sleep every afternoon), after the mid-day lunch. This latter item has been an

And They Were None the Wiser!

THE story is told of a rather small Methodist church located in a rural community of one of our northern states. The church board was greatly embarassed on account of lack of funds to carry on the work.

Most of the members of the congregation were living on small farms. They thought of themselves as poor. They believed they were unable to take care of the church work properly.

Things went from bad to worse. The roof of the building leaked. Some of the lights were broken out. The treasury was empty and the situation seemed hopeless.

Finally a conference was called. The situation was frankly discussed. No one, apparently, could see the way out.

There was an old miller in the group. He operated the local grist mill where practically all of the farmers brought their grain to have it ground into flour for their families and feed for their stock. After a while this miller made an astonishing proposition. He said he would take over the financing of the church for one year. He would make all repairs, pay all bills, on one condition. The condition was that no one ask him where he was securing the funds and let him explain everything at the next annual conference about a year away.

With great surprise and some doubt the congregation agreed to the old miller's proposition. In a very short time the dilapidated building was transformed—roof, windows, broken seats—all made as new. There was no difficulty about the pastor's salary. Mission money was promptly forthcoming.

Naturally the congregation looked forward to the annual meeting with eager anticipation. They were all there when the first session opened. They wanted to know where friend miller had been getting the money which had been turned over to the treasurer so regularly.

When the day of the conference came the old miller arose, gave a report of the funds received and disbursed, adding that there was a balance on hand. Then he said: "My friends, you want to know where the money came from. It came from you, and you were none the wiser. Every time any member of this church brought grain to my mill I took out the Lord's tenth. This tithe of grain from the congregation I sold from time to time and thus received money to carry on our work, and," he added, "none of you here knew the difference."

Financial Statement

Consolidated Report of United Benevolences
April 1, 1932 to August 31, 1932

YEARLY MEETINGS	REMITTANCES
Baltimore	$ 1,545.32
California	55.00
Canada	
Indiana	5,943.00
Iowa	2,248.73
Kansas	244.54
Nebraska	59.82
New England	3,168.00
New York	1,144.47
North Carolina	978.00
Western	2,975.06
Wilmington	694.64
Oregon	110.66
Other Sources	2,569.50
	$21,736.74

BOARDS AND AGENCIES	RECEIPTS
American Friends Board of Missions	$19,655.01
Peace Association of Friends	348.39
Board of Young Friends Activities	423.01
Board on Prohibition	74.45
Board of Education	41.67
Board on Religious Education	209.04
Fund for Aged Ministers and Missionaries	662.92
Emergency Fund	322.25
	$21,736.74

Current Working Budget, 1932-33	$66,000.00	
Mission Deficit	30,000.00	
		$96,000.00
Receipts to date		21,736.74
Balance to be raised—		
On Current Working Budget	$44,263.26	
On Mission Deficit	30,000.00	
		$74,263.26

experiment carried on for the last eight weeks. It has not been compulsory, but those children who wish to, have paid a six-pence a week (in addition to the three-pence school fee) and have been fed on varying forms of vegetable soup made with milk, a cracker, and fruit dessert, the effort being made to include in the diet the vitamin-containing vegetables and fruits, and cow's milk in place of the customary Jamaican breadfruit, yam, and banana diet. We were warned that these children certainly would not eat vegetables nor drink milk, but their enjoyment has been encouraging, for all but three have eaten with a two-helping enthusiasm. An average of eighteen were fed each day at an average cost of ten shillings and four pence a week, including food, fuel, and servant.

"The mental and emotional elements are less tangible than the health factor. We believe that they consist of a desire on the part of the child to enter into the activities suited to his particular age, the initiative and confidence to think and act independently, and the ability to accomplish these activities successfully—all this with an emotional control sufficient to keep him from becoming overstimulated. Closely connected with these elements are those of social control, which have to do particularly with the child's willingness to participate in the daily routine and to take his place as an acceptable member of the group without being over-domineering nor too acquiescent. This may seem a great deal to expect of young children, and perhaps it is stated in too formal a way, but it includes development along just such simple, yet important, lines as these: a three-year old who was always biting any child who interfered with him was consistently isolated from the group for such action and now never seems to consider biting as a method; a five-year old who was whiney, timid, and restless, apparently a bright child who had been pushed beyond her ability, was encouraged to try certain activities in which we were sure she would succeed and she has now become a confident, eager little girl who is anxious to attempt any task; a five-year old boy who sat almost a whole month as a silent spectator has progressed from playing with boats and blocks to doing some excellent building in the workshop; a four-year old girl who was isolated because she staged a half-hour temper tantrum when she was told it was time to button her shoes and go home, the next day buttoned the shoes without question and with evident pride in the accomplishment; a three-year old who continually sucked her fingers went to sleep with dry fingers the last four days of school, a five-year old who used to refuse to take a rest and was carried screaming, kicking and biting to a separate room, now gets onto his cot without any suggestion from the teacher and rests quietly or sleeps; a four-year old boy who seemed to have no interest in anything that went on in the school, and who was so timid that he would cry at any suggestion from the teacher, now comes in in the morning, goes about some activity and joins heartily in the singing and rhythms; a five-year old who refused lunch for two weeks now eats regularly. In each of these cases we feel that the children have gained mentally, emotionally, and socially. These are only a few examples and we feel that each child in school has gained in one or more respects during the year.

"However, these are only encouraging points that I have mentioned. Even these successes may not carry over into the home situation. There are also days when sharing swings, dolls, etc., comes only after prolonged effort on the part of the teacher, when the biting child resorts to hitting, when slate pencil will be swiped, when children will play in the road instead of coming to school, when they will be untruthful about some unimportant detail about a school fee undelivered. There is still tremendous room for advance, but I believe the successes overbalance the failures and that though some successes are very small, a step has been made in the right direction, that parents have become interested in that step, and that the year's advance has been encouraging on the whole,

which warrants the continuation of the school in the future.

"The particular building which was in use this year was only rnted. For various reasons it seemed unwise to buy that property so that plans for next year are to build on another site, for which negotiations are now going on. The building plans, which consist of one large room for the younger children, two smaller rooms which will be used for class room and workshop during the morning and sleeping rooms in the afternoon, a washroom, and teacher's office, have been drawn up by Miss Stanley and Miss Andrews and have been accepted by the Board of Directors. When the school opens in September Miss Enid Pitter, who has been in training since January and has been doing excellent work as an assistant teacher, will take charge and Miss Ceceline Morrison, a Lyndale girl who has been in training since March, will be her assistant. The school will be under the supervision of the Training College which will probably open sometime in January, 1933 under the direction of Miss Ruby Mornan who, through her training, teaching experience, and knowledge of Jamaica, seems particularly well fitted to carry on the training of Elementary, Kindergarten, and Nursery School teachers."

A "PUBLISHER OF TRUTH" IN ICELAND

Klemens Gudmundsson, of Iceland, who joined the Society of Friends when in England some years ago, is in the habit of traveling under concern during the winter months, carrying to his countrymen the message of George Fox. The English Foreign Literature Board has translated one or two simple pamphlets on Quakerism into Icelandic, and he carries a supply of these to back up his verbal message. His own story of his journey is so interesting that we wish we could print it all.

"I went from my home to Reykjavik, and stayed there about one week, after which the printing of my book about the Quakers was finished. I spoke in three places in Reykjavik, and in Hafnarfjordur, which is a little town nearby. At Laugarvatn there is a big school for young people. There I spoke in the evening to many people, and many of them were eager to hear more about my message, and came to me and asked me many questions after the meeting.

"Then I came to Gullfoss, which is a big waterfall, and had many meetings on the farms. I spoke in a school for children, and the children were very still.

"When I returned to my home again after more than three months, I had visited about 350 farms and places in the south of Iceland, and had many speeches or talks every day. Some places there were many farms together, or a little village. There I called the people together and had a meeting. And where the farms are separated, I went from farm to farm, and talked a short talk for the farm people. I always began the meetings in silence and ended in it.

"I spoke in Reykjavik from the Broadcasting Station, and many thousands of people heard my lecture about the silence in Friends Meetings. Some people have said that they were thirsty to hear about my faith. Some said that Quakerism is the best message in the world, and wished that the light would grow in their hearts. Some were convinced, and said, 'That is what we need.' Several ministers said that they could follow the Quakers a long way in religion. One said, 'Silence is better than many sermons.'

"I am glad to have the opportunity to carry the message over my country."

A YEAR OF SERVICE

(Continued from page 683)

can only say: A miracle has come to this camp. One of the chief obstacles now to progress is that the camp has so many operators coming from other camps and other visitors who want to see what is being done that it is hard to get the day's work done.

Beginnings are being made in transfer to subsistence farming. Although the year's feeding is closed, this work will go on. It is an attempt to revive and redirect the energies and interests of life into new channels.

Have we made any contribution to a way of mining coal which obviates such human wreckage? Only indirectly. Obviously, changes must come. Already they are being worked on both by government agencies and by operators. I am convinced that Friends should clarify and speak their message on this subject, but that must come later. Wherever spiritual values are so involved, certainly Friends have a concern.

In all such work undertaken by Friends, only a few can actually be directly employed in the job. Others equally concerned can only encourage and help afar off. But the spirit of the Society as a whole should be stirred to thought and penitence that a catastrophe such as the present was required to lead us to these new friendships and places of service. And if we measure up to the spiritual opportunity offered, we shall have to purge our own souls of greed and prejudices and create about ourselves the Kingdom of Heaven.

As I write, two letters come, each from a state where we have worked, inviting our return "for a similar service to our children to that rendered last year." And so a new year opens!

HELEN McCORKLE STANLEY

Helen McCorkle Stanley was born near Rushville, Indiana, June 7, 1889, and died of cerebral hemorrhage in the city hospital at New Rochelle, New York, August 21, 1932. During her high school days she joined the Carthage, Indiana, Meeting. She was graduated from Monmouth College in 1912, and on September 6th of that year was married to Rupert H. Stanley. Soon afterward they left for China, sent by the Young Men's Christian Association, and with a traveling minute from the Carthage Meeting. There Helen Stanley became active in promoting Friends' principles among the Chinese.

In 1920, after a year spent in America visiting relatives and friends and speaking in the interest of better Chino-American relations, the family moved to Tokyo, Japan, where Helen Stanley became intensely interested in the work for the three thousand Chinese students in that city, sponsored by the Y. M. C. A. and the Society of Friends. She assisted in the religious and educational work of both Young Men's and Young Women's Christian Associations in Tokyo, and finely demonstrated the practical meaning of Christian service by mending for Chinese students.

Following the earthquake in 1923 the family returned to Tsinan, Shantung, China, where they remained for four years, and then came back to America. For two years at Westtown School, Westtown, Pennsylvania, Helen Stanley taught Scripture and some other subjects in the lower school, while her husband taught in the upper school. She received the degree of M.A. in Religious Education from Teachers College, Columbia, in 1930, and for one year was responsible for the Sunday School at the West End Collegiate Church in New York City.

In January, 1932, the family moved to New Rochelle, where Rupert Stanley became the resident minister of the First Presbyterian Church, and where Helen Stanley assisted in the Sunday School and made many calls upon the sick. The day of her death she told her husband that she could not remember having had a better Sunday School class than that day. Severe pains in the spinal column and at the base of the brain developed quite suddenly, resulting in loss of consciousness, and death. Funeral services were held in the New Rochelle Church and in the Carthage Meetinghouse, and interment was made in the Richland Cemetery, near Rushville, Indiana. She is survived by three sons, Rupert McCorkle, James Winston, and Philip Boyd, and by her husband, Rupert Harrison Stanley.

At the time of her death Helen Stanley was in the process of being recorded as a minister in Indiana Yearly Meeting.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHO IS RESPONSIBLE?

Editor, THE AMERICAN FRIEND:

In April, 1852, Alonzo Potter, D.D., Episcopal Bishop of Pennsylvania, delivered an address in Pittsburgh on "Drinking Usages." In the course of his address he said: "Let the responsibility for these drinking usages be put where it justly belongs. When you visit, on some errand of mercy, the abodes of the poor and afflicted, when you look in on some home which has been made dark by drunkenness—friends! would you connect effect with cause, let your thoughts fly away to some abode of wealth and refinement where conviviality reigns, where the flowing bowl goes round—and there you will see that which is sure to make drinking everywhere attractive, which, in doing so, cannot fail to make drunkenness common."

Bishop Potter died in 1865. If he had lived until the present time he would have seen further confirmation of his thesis concerning the responsibility of the rich for conditions of drinking and drunkenness. He would have seen a multi-millionaire exposed by the unexpected publication of his plan to lower his own taxes by placing a beer tax on the floor. He would have seen brought to light by a congressional committee a list of twenty or more rich men, each giving from twenty to forty thousand dollars annually to an association pledged to break down the prohibition laws. He would have seen a well known "magazine of intelligence" inciting citizens to lawbreaking on the ground that "if prohibition is enforced it can never be repealed or modified." He would have seen expensive advertisements in metropolitan newspapers openly urging people to break the prohibition law on every possible occasion. He would have seen millions of unthinking people persuaded through a vast propaganda that a nation sunk in the abyss of a world-wide depression could drink its way back to prosperity. He would have seen a bevy of wealthy society women crash the gates of two political conventions to urge the policy of unconditional repeal.

In his address of 1852 Bishop Potter said further: "Neither the power of law aimed at the traffic in liquors, nor the force of argument addressed to the understanding and consciences of the many, will ever prevail to cast out the fiend drunkenness, so long as they who are esteemed the favoured few uphold, with unyielding hand, the practice of drinking." If the good Bishop had lived to see the high-powered propaganda financed by the rich in recent years he would no doubt have risen in righteous indignation to cry out again: "Let the responsibility for this thing be put where it justly belongs."

RAYNER W. KELSEY.

Haverford, Pa.

A VIGOROUS PROTEST

Editor, THE AMERICAN FRIEND:

We have been much interested in reading the editorials in THE AMERICAN FRIEND, but since reading the one in the September 1st issue, (What is a Dry to do?) the more we think about it the more disgusted we become, and feel we cannot let it pass without our protest. Just now there is very little in our daily papers but politics, and we turn with relief to the church paper, only to be confronted on the first page with what we consider nothing more or less than political propaganda for the Republican Party, which will no doubt be copied and used extensively in the campaign.

We certainly cannot agree with your statement regarding Hoover's work in upholding and enforcing the Eighteenth Amendment. You will have to admit that lawlessness and racketeering have increased rather than diminished under the Hoover regime. As to his stand now on the Prohibition issue, he seems to be standing with one foot squarely on the dry side and one on the wet. Why? For the sole purpose of vote getting.

Anyway, the wet and dry question, which the politicians are seeking to make an issue, is at best only a smoke screen to blind people and especially, the dry forces, to what is the real issue in this campaign, the economic depression in which our nation finds itself, due in part to the pussy-footing of those in charge of affairs.

We hope that our church paper may remain a church paper and not an organ to be used for any political party.

ORLANDO F. ADDISON.
MARY H. ADDISON.

Greenfield, Indiana.

HEARTY APPRECIATION

Editor, THE AMERICAN FRIEND:

I wish to express my hearty appreciation of the two recent articles of David M. Edwards. "On the Basis of Obedience" is certainly clear and opportune. A programmed silence is as much a violation of true Quakerism as any other program. Then his "A Tragedy and A Vow" is, at this time of compromise, a much needed setting of the truth about the liquor business in general, and the Eighteenth Amendment in particular. After these years of activity in the Friends Church, I rejoice in reading clear-cut messages on sound Gospel truths and civic righteousness.

JOHN PENNINGTON.

Damascus, Ohio.

WITH FRIENDS IN PORTLAND

Editor, THE AMERICAN FRIEND:

Recently, while spending a Sunday in Portland, Oregon, I attended a Friends Meeting which greatly impressed me. This congregation meets for worship at Sunnyside, East 35th and Main, in a building of ample proportions for its 430 members as well as for a goodly number of those in the vicinity who are not members. It is very neat with its fresh coat of paint and with many stained glass windows, which I observed were mostly memorials.

From the time one entered the door and was met and seated by a friendly and smiling usher, to the time of departure after a most unusual time of greeting and friendliness following the service, one could scarcely fail to be conscious of the Divine Presence so very precious and satisfying. The service was opened by the congregation standing while the pastor, Merrill M. Coffin, read a short portion of Scripture and voiced a short prayer, asking that God's will might be done in all the service. After two or three hymns, the congregation heartily taking part, and following a theme of silent waiting before the Lord, several testimonies, two selections by the choir and a duet, the pastor read a portion of Hebrews, commenting as he read, the burden of this message being a concern that the Holy Spirit might be the leader in all the services and plead with the people to forget the pulpit platform and choir recess and each one feel that he or she personally was there to render whatever service they felt led to perform.

This congregation has the respect and confidence of the neighborhood and of the several churches of other denominations which are among the leading churches of the city, located nearby, and with whom they hold union services frequently in a gracious fellowship. At this service also, a letter of warm affection was read which came from the congregation of the Congregational Church in answer to a letter of congratulations sent them on the occasion of their fortieth anniversary as a church.

I came away feeling we had truly worshiped; that "Heaven came down, our souls to meet; and Glory crowned the Mercy seat."

WORSHIPER.

QUAKERDOM · AT · LARGE

Josiah P. Marvel, who, as Director of the Springfield Museum of Art is now a resident of Springfield, Massachusetts, would like to get in touch with Friends in that city and vicinity. He would appreciate receiving names and addresses of such Friends. His residence address is 251 Rimmons Avenue, Springfield.

* * * *

Sylvester Jones of Chicago has recently passed the examinations required by The American College of Life Underwriters and has received the coveted designation, C. L. U., which corresponds to that of C. P. A. in the field of accounting. He is president of the Provident Agents' Association of Chicago.

* * * *

Merrill L. Hiatt, who for the past two years has been a teacher of mathematics in the Baltimore Friends School, has been elected Assistant Principal in charge of the High School Department of the School. Merrill L. Hiatt is a graduate of Earlham College and, after graduation, taught for a year in the Friends School at Ram Allah, Palestine.

* * * *

Writing from a beautiful lakeside in Japan where she and Gilbert Bowles were enjoying a short vacation during August, Minnie Pickett Bowles says: "These are tumultuous, testing times when we can but use all the wisdom we have and trust God for more." They were both well and were expecting to return to their work in Tokyo early in September.

* * * *

A new book, her fourth, by Marjorie Hill Allee, is just off the press. Its title is "The Road to Carolina," and it is a Quaker story of Civil War days. It carries forward the adventures of the Quaker boy, Tristram Coffin, and the book is very appropriately dedicated, "To our Friend, Percival Brooks Coffin." Houghton Mifflin Company are the publishers. A more adequate statement of this charming story may be expected soon on our book review page.

* * * *

The United States Postal Department is preparing to issue a special three-cent postage stamp in commemoration of the two hundred and fiftieth anniversary of the arrival of William Penn in America. The commemorative stamp will be first placed on sale on October 24. It is rather incongruous that the stamp presents the Quaker, William Penn, in armor. We are not "up" on stamps commemorative or otherwise, but perhaps William Penn is the first Quaker to appear on an American postage stamp, at least in recent years, and we do not recall having seen any other celebrity stamped in military accoutrements.

* * * *

A few pertinent gleanings from the final Peace Caravan letter of the season: One caravaner was presented by a flustered presiding officer as a member of the "Peace Carnival!" Well, on second thought, why not? At the conclusion of one caravaner's talk, the elder of the church, a premillennialist, dissented and offered prayer that "our dear sister's message may be brought into conformity with the gospel!" As a climax to a hot argument with a couple of R. O. T. C. students, the latter maintained that the R. O. T. C. training was a good thing as it taught one to comb his hair neatly! The resourceful team of two young Jewish caravaners, who feared concerning their reception on account of their "Jewishness," report a most friendly greeting everywhere. "In fact," they write, "the appearance of Jews in Christian churches speaking on world peace was in itself a not inconsiderable value. Many ministers commented on the necessity for the union of all sects in this work and told us privately that they felt reinforced in their endeavor by the knowledge that members of other faiths were cooperating."

* * * *

Effie McAfee, representative of American Friends in France, has accepted the joint request of the American Friends Service Committee and the English Friends Service Council, to give a third year of service in the Friends Centre in Paris. She has been doing work of which all Friends may be proud, both individually and in cooperation with the other energetic members of the staff. She takes an active part in the work of the office and the Student Club. A very vital part of the work in every Centre lies in individual contacts and the individual friendliness shown by the Quaker representatives to the people of many nations who come to them. This is, in great part, outside-of-the-office work, and all the more valuable for that reason. Effie McAfee excels in this field. During the summer, the period of travelers and constant visits to the Centre, she has tried each day to gather all the strangers in her apartment for tea. Another self-appointed task of Effie McAfee's has been to open her home on Thursdays to a group of German girls, governesses in Paris. Some of them have actually spent their entire free day there again and again. Likewise on Sundays a group of American boarding-school girls have found this a friendly haven on their one day free from school. These are some of the varied avenues through which Effie McAfee renders such helpful service.

NEWS OF OUR MEETINGS

Martinsville, Ohio, Friends, of Wilmington Yearly Meeting, announce a homecoming on Sunday, September 25. Harry L. Leasure will deliver the morning message, and visiting Friends are expected to take part in the afternoon program. Music will be in charge of the young Friends. There will be a basket dinner at the noon hour.

* * * *

Clinton M. Pearson, who has been pastor of the Cherry Grove meeting near Lynn, Indiana, for the past two years has accepted a call to the pastorate of the Lynn meeting and he and family now occupy the parsonage. A Christian Endeavor Society is being organized and also there are good prospects of an orchestra being formed for the Bible School. The members anticipate a good year of work in the church and Bible School.

* * * *

Haviland Quarterly Meeting convened at Haviland, Kansas, September 9 to 11, with meetings on Ministry and Oversight the first day. Friday evening, a strong and impressive temperance address was given by Rev. Baltzell, the Haviland M. E. pastor. He gave a vivid picture of saloon days and urged all to stand firm for prohibition. Arthur B. Chilson, Yearly Meeting Superintendent, and his wife were present, and Saturday morning he gave a stirring message that was appreciated by those present. At the noon hour lunch was served in the basement to about three hundred and seventy-five people. At the close of this pleasant repast, a farewell reception was given to Willis and Nora Craven, both ministers, who have resided in Haviland for the past ten years but are now leaving for their old home in Iowa. Many kind words of appreciation of their work and usefulness were spoken. At the afternoon business session, a full report of various lines of all church work was given. A spirit of sweet unity and good will prevailed at each session. Edna Chilson gave an interesting missionary talk on Africa on September 11, at the close of Sunday School, and Willis Craven gave the morning mesage. The Young People's Christian Endeavor Conference was held in the afternon.

To say that the acquisitive instinct is the one most worthy of man is certainly to do violence to truth. — HAROLD C. PHILLIPS.

CINCINNATI ITEMS

The Cincinnati Young People's Society of Friends have been enjoying a series of book reviews, engaged in by different members of the society. The Sunday evening meetings have been well attended.

Rally day was fittingly observed September 11th by a nice return of vacationists to their respective classes. The primary departments made this their graduation day to higher classes, and in a very interesting program of recitation and song, presented some of what they had learned during the year. At the close of this service, the Daughters of the United Veterans of America presented a beautiful American Flag to the Sunday School. Leslie Shaffer, the Pastor of the Meeting, in fitting remarks accepted the Flag in the name of the school.

The Friends Chapter of the Kappa Sigma Pi, under the capable leadership of their Chaplain, Joseph G. Gusweiler, Sr., has grown from five to fifteen members, all happy interested boys, regular in attendance at Sunday School and other church meetings, and working for the advancement of Christian faith.

Frederick and Ann Marguerite Gusweiler are again students at Earlham College.

PALESTINE SCHOOL REVIEW

The Friends Boys School of Ram Allah, Palestine, has published its Review for 1932. This is a beautiful booklet made up in a very attractive way and presented mainly by the students themselves. As already anounced in these columns, it is dedicated to Alvano C. Goddard, "whose Yankee humor and Quaker simplicity make him a true Friend." An introductory statement of appreciation for all those who have helped to make the school a success is given by James Sutton.

This is followed by an essay, "The Aims of Education," written by Jiryis Al Qusus. The essay presents some of the outstanding needs of Palestine and the way the Boys School is attempting to meet those needs. The Literary Society, The Senior Christian Endeavor Society, and a story of how the boys saw Palestine in three days is given by three boys of the school. These stories are accompanied by photographs and snap shots. The condition of the villages around Ram Allah and the school custom of planting a tree on Arbor Day are well presented. A beautiful and original short story by Anis Zurub entitled, "The Arabian Bedouin," is interestingly given.

Winter in Ram Allah, the Boys at Baalbek, the Field Meet in Jerusalem, and Collecting Wild Flowers complete the presentation of school activities. A list of special events according to their date during the year give a fine resume of the high points of the year. The final picture in the booklet is that of the faculty for 1931-32.

This booklet is in the Lending Library of the American Friends Board of Missions and may be had by anyone interested in having up-to-date and informative word concerning the school. The Review closes with a poem by Raymond E. Maxwell, who has been teaching in the school during the past year.

TO PALESTINE

O Palestine, to thee
We pledge our loyalty
Through all the years;
May we unselfishly
In all we do and see
Use mind and strength to be
True pioneers.

Olive and fig and vine,
Each is a living sign
Of thee, blest land,
Our love shall never die
For plains and mountains high,
For sun and stars and sky,
And sea and sand.

Land which the saints of old,
Prophets and martyrs bold,
Have sanctified.
May we in modern days
Give them unceasing praise
And take their holy ways
To be our guide.

May God's own mighty hand
Shape thee, our Holy Land,
To do His will.
In love and not in fear
May people far and near
Hearken His voice to hear
Calling them still.

A VISIT TO WHITE'S INSTITUTE

The Ladies' Aid and Missionary Society of the First Friends Church, Marion, Indiana, spent September 7 at White's Institute, near Wabash. The business session and installation of officers for the new year were held in the morning in the Chapel. A basket dinner was served on the lawn, with about sixty people present. Ladies from the Wabash Friends Church served coffee.

Tours of inspection conducted over the grounds and buildings gave evidence of the excellence of the management of the Institute. The children presented a pleasing appearance and seemed happy and contented in their work and play. Perfect orderliness prevailed in every department. At the afternoon meeting, a history of the Institute was given, from its founding, in 1851, by Josiah White, to the present time.

The Superintendent and his wife, Charles and Lyla Franklin, gave interesting talks on the work of the Institute—its system of management, production, religious training, education, and current events. The constant aim is character building and training of the children for good citizenship. Friends should be proud of ths mission work and give it their loyal and hearty support.

George School Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
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Box 351, George School, Pennsylvania

BIRTHS

HIATT—To John E. and Anna M. Hiatt, Washington, D. C., September 7, 1932, a son, James Edgar Hiatt II.

HODSON—To Mr. and Mrs. Harold Hodson, Springbrook, Oregon, August 24, 1932, a daughter, Alice Irene.

LARIMER—To Mr. and Mrs. Don C. Larimer, Newberg, Oregon, August 31, 1932, a son, David.

MARRIAGES

HURLBURT-HOLLADAY—At Greensboro, North Carolina, September 1, 1932, Rhoda Maie, daughter of Mr. and Mrs. Alfred Westmorland Holladay, of Greensboro, to the Rev. Roderic Wright Hurlburt. At home, 53 Providence Street, Everett, Pennsylvania.

MOORE-HUTCHENS—At Newberg, Oregon, Friends Church, August 28, 1932, Ione LaVerne Hutchens, daughter of Mr. and Mrs. Fred Hutchens, and Ralph A. Moore, son of Mr. and Mrs. Homer Moore. Levi T. Pennington, minister.

DEATHS

HAWKINS—At her home in South Gate, California, June 8, 1932, Nancy Jane, widow of Robert Hawkins, and daughter of Ezekiel D. and Mary Ann Hornaday,

WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

JAMES F. WALKER, Principal
WESTTOWN, PA.

aged eighty years. Born in Washington County, Indiana, she lived in that State until her removal to California fifteen years ago. In early life she united with the Society of Friends at Blue River, Indiana, and at the time of her death she was a member of the First Friends Church of Los Angeles. She was an elder in the church for many years and her devotion to its work and services never wavered. Second only to her love for the church was her interest in the larger problems of public welfare. She was a loyal member of the Woman's Christian Temperance Union for almost forty years. In all moral and civic affairs she had an abiding faith that the right would prevail. Married in 1883, she was left a widow eight years ago. She is survived by her son, Melville D. Hawkins, with whom she made her home, a sister, Mrs. Sudie McCracken, of Billings, Montana, and a brother, Mathes Hornaday, of Los Angeles, California. Funeral services were conducted by R. Ernest Lamb, of Los Angeles, assisted by Willard O. Trueblood, of Whittier.

HORINE—At Gleason Hospital, Larned, Kansas, July 18, 1932, Cecil J. Horine, son of T. J. and Esther G. Horine. He was born March 27, 1905, in Oskaloosa, Iowa, and had come only recently to Kansas, to assist a brother-in-law in harvest. Until July 16 he was apparently in excellent health. He was a birthright Friend and took an active part in the work of the church. He was a young man of high ideals and cheerful and helpful disposition.

MOON—At the home of his step-son in Gresham, Oregon, August 17, 1932, Silas Riley Moon, aged eighty-two years. He was born near Westfield, Indiana, December 9, 1849. Besides his wife he leaves two sons, Roy and Royal, six grandchildren, and a sister, Malinda Carter, all of Idaho. He worked for many years among the Indians in Indian territory. He was a missionary at Douglas Island, Alaska, for five years, and spent twelve years on Kake Island, Alaska. Funeral services were held at the Friends Church in Newberg, Oregon, August 19. Charles Whitlock officiated, assisted by Carl F. Miller.

SCHEDULE OF YEARLY MEETINGS

(With name and address of Clerk)

Indiana—September 20-25, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas—October 4-9, Lawrence, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—November 11, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

ROOD — At his home in Newberg, Oregon, July 7, 1932, Thomas Riley Rood, son of Addison and Sarah Pavey Rood, aged seventy-nine years. He was born at Leesbury, Ohio, August 14, 1852. He was for many years an elder in Newberg Meeting, a member of the Permanent Board of Oregon Yearly Meeting, and a member of the Pacific College Corporation. He leaves to mourn his loss his wife, Martha Rood, a brother, John E. Rood, of Mexico, Indiana, and a host of friends. Levi T. Pennington, a personal friend for nearly twenty-seven years in Indiana and later in Newberg, preached the funeral sermon, and was assisted by the pastor, Carl F. Miller.

VOTAW — At Tacoma, Washington, August 28, 1932, Moses Votaw, son of Jonathan and Jane Votaw, aged eighty years. He was born at Salem, Iowa, February 27, 1852. A birthright member of the Society of Friends, he has constantly taken an active part, and for many years served as elder. He was one of the founders of Friends work in Washington. For nearly twenty years he was a resident of Newberg, Oregon, and at one time served the city as mayor. After graduating from the Friends Academy at Whittier, Iowa, he taught school a few years, and later was associated with banks at Marshalltown, Iowa, and Newberg. He is survived by four daughters, one son, two sisters, and one brother. Funeral services were held at Newberg, Carl F. Miller officiating, assisted by Levi T. Pennington.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a m. Minister, Leslie D Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Metting, Thursday, 7:45 p.m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

The American Friend

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